

¶ To the Chriſtian reader, Iohn Bradford wyſcheth the true knowledge and peace of Ieſus Chriſt, oure alone and omnſufficiente ſauiour.



GReate and heauy is Goddes anger agaynſte vs, as the moſt greuous plague of ỹ death of our late kynge (a Prince of all that euer was ſithen chriſtes aſcention into heauen in anye region pereles) nowe fallen vpon vs, doth pronoſticate. For when Goddes iudgemente hath begonne wyth hys chylde thus oure deare dea ỹng, lette othermen thynke as they c , I ſurely cannot be perſwaded otherwyſe, but that a greuous & bitter cuppe of Goddes vengeaunce is ready to be powred out for vs Engliſhmen to drynke of. The whelpe God hath beaton to fraye the bandogge. Iudgemente is begonne at
1. Pe. iiii. Gods houſe. In goddes mercy to hym wardes he is take away, that his eyes ſhuld not ſee, the miſeries we ſhall fele: he was to good to tarrye with vs ſo wycked, ſo frowarde, ſo peruerſe, ſo ob
rt. ſtinate,

stinate, so malicious, so hypocriticall, so couetous, vncleane, vntrue, prowde carnall. &c. a generatiō. I wyll not goe aboute to paynte vs oute in oure coulours. All the worlde which neuer saw Englande, by heare saye seeth Englād. God by his plagues and vengeaunce I feare me wyll paynte vs oute, & paynte vs oute, we haue so mocked with hym and his Gospell, that we shal feele it is no bourdyng with him. Of longe tyme we haue couered our couetousnes and carnalitie, vnder ỳ cloke of his gospell, so that al men shal see vs to our shame, when he shall take his gospell awaye, and geue it to a people that wyll bring forth the frutes of it, then shall we appeare as we be. To let his gospell tary with vs, he can not, for we despyse it, contempne it, are glutted with it, we disdayne his Manna, it is but a vyle meate thynke we: we would be agayne in Egipte, and syt by the greasy fleshe pottes, to eate agayn our garlike, onions, and leekes. Sithen gods gospell came amongest vs, we saye nowe we had neuer plenty, therefore agayne let vs goe and worshyp the quene of heauen. Childrē beginne to gather stickes Je. xliiii.
the fathers kyndle the fyer, & the wo- Hie. vii.
men make ỳ cakes to offer to the quene

of heauen, and to prouoke the lorde to anger. The earthe can not abyde nowe
Am.vii. the wordes and sermons of Amos: the cause of all rebellion is Amos and
Act.xvii. his preaching. It is Paule and his felowes, that makes all oute of order. Summa, the gospell is nowe περιψημα and κάθαρμα τοῦ κοσμου the outcaste and curse of the realme: and so are the preachers, therfore out of the doores with them. So that I saye, god can not let his gospel tary with vs, but must nedes take it awaye to do vs some pleasure therein, for so shall we thinke
Gen. xix. for a time: as ỹ Sodomitanes thought
Gen.vi. when Lot departed frō them, as the old worlde thought whē Noe crept into his arcke: as ỹ Jerosolomytanes thought whē ỹ apostles wente thence to Pelis. Then were thei merry, then was al pa-
Ex. xxxii stime: When Moyses was absent, then wēt they to eating & drinking, & rose agayne to playe. Then was all peace, all was well, nothynge amysse. But alas, sodenlye came the floude and drowned them, Gods wrath wared hote against them. Then was weale awaye, mournynge and woe: then was cryeng out, wringing of hādes, renting of clothes, sobbing and sighynge for the miseries fallen, out of the whiche they could not

scape

kaye. But oh you mo:ners and crie:s out: ye rentes of clothes, why mourne you: what is the cause of your misery: The gospell is gone, goddes woo:de is lytle preached, you were not disquieted with it: Noe troubleth you not, Lot is departed, the apostles are gone: what nowe is the cause of these your miseries: Wyll you at the length confesse it is your sinnes: Naye nowe it is to late, God called vpon you and you woulde not heare hym, therefo:e yell and crye out now, fo: he wil not heare you: You bowed your eares frō hearyng of gods law, therfo:e your prayer is execrable. But to come again to vs Englishmen, I feare me I say, fo: oure vnthankfulnes sake, fo: our impietie and wickednes, as god hath take away our kinge, so will he take awaye his gospel: yea so we would haue it, the should al be well thinke manye. Well, if he take that awaye, fo: a tyme perchaunce we shall be quiet, but at length we shall fele the want to our woe, at length he wyll haue at vs, as at Sodome, at Ierusalem, and other places. And now he beginneth to b:ew such a b:ewing, wherin one of vs is like to destroy an other, and so make an open gappe fo: fo:ren enemies to deuoure vs, and destroy vs. The father

is

is agaynste the sonne, the brother agaynste the brother. And Lorde wyth what conscience? Oh be thou mercifull vnto vs, and in thyne anger remember thy mercye, suffre thy selfe to be intreated, be reconciled vnto vs, nay reconcile vs vnto the. Oh thou god of iustice, iudge iustlye, oh thou sonne of god which camest to destroye the wor-
1. Joh. iii kes of Sathan, destroye his furoures nowe smokynge, and almoste sette on fyre in this realme. We haue synned, we haue sinned, and therfore arte thou angrye. Oh be not angry for euer. Geue vs peace, peace, peace, in the lord, set vs to warre agaynste synne, agaynste Sathan, againste our carnall desyres, and geue vs the victory this way. This victory we obtayn by faith. This faith is not without repentaunce, as hir gētelman vsher before hyr. Before hyr. I say in discerning true fayth frō false fayth, lyppe fayth, Englishmens faith: for els it springes oute of true fayth. This vsher then of repentaunce, if we truelye pondered, we should be certayne of true fayth, and so assured of the victorye ouer death, hell, and Sathan: his workes then which he hath styred vp, would quayle: God woulde restore vs politike peace, right should be right e-

haue

haue right, gods gospel should tarry w̄ vs, religion shuld be cherished, superstition suppressed, and so we yet sōthing happye, not withstandinge the greate losse of our mosse gracious liege soueraygne Lorde. All these wouldе come to passe you se, yf the gentleman vssher I speake of, I meane repētaūce, where at ynne with vs. As if he be absēt, we may be certain that lady fath is absent wherfore we cā not but be vanquished of the worlde, the flesh, and the deuyll, and so will Sathans workes prosper though not in al thinges, to bleare our eyes, yet in that thinge which, he most of all desyreth. Therfore to repentaūce for our selues priuatelye, and for the realme and church publikelye, euery one shoulde labour to stirre vp both our selues & others. This, to the ende that for my parte I might help, I haue presently put forth a sermon of repentaunce, whiche hath lyen by me halfe a yeare at the leaste, for the most part of it. For the laste sommer as I was abroade preaching in the countreye, my chaunce was to make a sermon of repentaunce the whiche was earnestlye of diuers desyred of me, that I shoulde geue it them written or els put it forth in print. The whiche thing to graunt,

as

as I could not (for I had not wrytten it) so I told them that had so earnestli desired it. But when no naye would serue, but I muste promise them to wryte it as I could: I consented to theyr requeste that they should haue it at my leasure. This leasure I prolonged so longe, that as I wene I offended them, so did I please my selfe, as one more gladde to reade other mēnes wrytinges, then in such sorte to publysh my writinges for other men to reade, not that I would others not to profyt by me: but that I knowing how shorte my suppeller & sore is, would be loth for the enemies to haue iuste occasion of euyll speakinge & wrestinge that whiche simple is spoken. But when I considered this present time, to occasiō men now to take vpō all things in such sorte as might moue them to godlines, rather then to anye curiouse questioning, I for ỹ satisfyeng of my promise, & profytinge of the simple ignorannt & rude, haue nowe caused this Sermō to be prynted, the which I beseche god for his Christes sake, to vse as a meane wherby of his mercy it may please him to worke in me & many others true hartye repētaūce for our sinnes, to the glory of his name. Thus fare thou well in the Lord. The. xii. of Julie.

Anno. M. D. LIII.

¶ A sermon of repentaūce made by John Bradforde.

THe lyfe we haue at this present, is the gyft of God, in whom we liue moue, and are, Actes. xvii. and therefore is he called Jehouah, Exod iii. for the whiche lyfe, as we shoulde be thankefull, so we may not in any wyse, vse it after our one fantaci, but to theende for the whiche it is geuen ✠ lente vs, that is, to the settynge forthe of gods prayse and glory, by repentaunce, conuersion, and obedience to his good wyl, and holy lawes, where vnto his longe sufferynge doeth (as it were) euen drawe vs, yf our hartes by impenitency were not hardned. And therfore our lyfe in the scripture

is called a walkynge, for that as the bodye dayly draweth more & more neare hys ende, that is the earth: euen so oure soule draweth daylye more and more, neare the death, that is: saluation or damp nation heauen or hell. Of whiche thinge, in that we are moost care lesse, and very foles (for we alas, are the same to daye, we were yesterdaye, and not better or neater to God, but rather nearer to hell, Sathan, and perdition, beynge couetouse, idle, carnall, secure, negligēt, proud, &c.) I thinke my labour cannot be better bestowed, then with the Baptist, Christ Jesus, and his Apostels, to harp on this stringe, whyche of all other is moost necessarye, and that in these dayes moste specially. What strynge is that sayeth one? Forsoth brother the strynge of repen-

taunce

taunce, ỹ whiche Chriſt our ſauiour did vſe firſt in hys miniſtery, and as his miniſter at this preſent I wyll vſe vnto you all.

Repent, for the kingdome of heauen is at hande. Math. iiii.

This ſentence thus pronounced, and preached by our ſauiour Jeſus Chryſte, as it doeth commaund vs to repent, ſo to the doinge of the ſame, it ſheweth vs a ſufficient cauſe to ſturre vs vnto therevnto nameiye, for that the kyngdome of heauen (which is a kyngedome of all ioye, peace, ryches, power, and pleaſure) is at hande, to al ſuch as do ſo, that is, as do repente. So that the meanynge hereof is, as thoughe oure ſauyour myght thus ſpeake preſently: Syrs, for that I ſe you all walkynge the wronge way, euen to Sathan and vnto hell fyre, by

folowynge the kyngedome of Sathan, whiche nowe is coloured vnder the pylled pleasures of this lyfe, and folyshnes of the flesshe, moste subtelly to your vtter vndoynge, and destruction: Beholde and marke well what I saye vnto you: The kingdome of heauen that is a nother maner of ioye and felicitie, honoure, and riches, power, and, pleasure, then you nowe perceyue or enioye, is euen at hande, and at youre backes, as yf you wyll turne agayn, that is, repent you, you shal most trulye and pleasauntlye fele, see, and enherit: Turne agayne there fore I say, that is: repent, for this ioye I speake of, euen the kyngdome of heauen, is at hande.

Here we maye note fyrste the corruption of our nature, in that to this commaundement, repent

you,

you, he addeth a cause, for þ kingdome of heauen is at hande: for by reason of the corruption and sturdines of our nature, God vnto all his commaundementes cõmonlye eyther addeth some promise to prouoke vs to obedience, or elles some such sufficient cause as cannot but tickle vs vp to hartye labourynge, for the doing of the same: as here to the commaundement of doynge penaũce he addeth this aitiologie or cause sayinge: for the kyngdome of heauen is at hande.

Agayne in that he toyneth to the commaũdemente, the cause, saynge: for the kyngedome of heauẽ is at hand: we maye learne that of the kyngdome of heauen none (to whome the ministerye of preachyng doth appertayne) can be partaker, but such as repente

and do pennaunce.

Therefore dearlye beloued, yf you regarde the kyngedome of heauen, in that you cannot entre there in excepte you repent, I beseech you al of euery estate as you wouldе your owne weale, to repent and do penaunce, the whych thinge that you maye do, I wyll do my beste nowe to helpe you by gods grace.

But fyrste because we cannot well tell what repentaunce is, thorowe ignorаunce, & for lacke of knoweledge, and false teachynge, I wyll (to begynne with all) shewe you what repentaunce is.

Repentaunce or pennaunce is no Englyshe worde, but we borowe it of the Latinistes, to whome pennaunce is afore thinkynge in Englyshe, in Greke, a be-

beynge wyse afterwardes, in Hebrewe: a conuersion or turnynge, the whyche conuersion or turnynge, in that it can not be true and hartye vnto God especiallye, without some good hope or trust of pardone for that whyche is all readye doone and paste, I maye well in thys sorte defyne it, namelye, that pennaunce is a sorrowynge or forethynkynge of oure synnes paste, an earneste purpose to amende, or turnynge to GOD, with a truste of pardone.

This diffinicion maye be deuyded into three partes, that pennaunce or repentaunce shuld contayne, fyrste a sorowynge for our synnes: Secondlye a truste of pardonne, whyche otherwyse maye be called a perswasyon

of Gods mercy, by the merits of Chriſte, for the forgeueneſſe of our ſynnes: And thyrdely a purpoſe to amende, or conuerſion to a newe lyfe: the whiche thyrde or laſt parte, cannot be called properly a parte, for it is but an effect of pennaunce, as towardes the ende you ſhall ſe by Gods grace. But leaſt ſuche as ſeke for occaſion to ſpeake euill, ſhoulde haue any occaſion, though thei tarry not out the ende of this ſermon: I there fore deuyde penaunce into the iii, foreſayde partes, of ſorowing for our ſynne, of good hoope or truſte of pardon, and of a newe lyfe. Thus you now ſe what penaunce is, a ſorowyng for ſynne, a purpoſe to amend, with a good hope or truſte of pardone.

This pennaunce not onely differeth from that whiche men co-

monlye

ionlye haue taken so be pen-
taunce, in saying and doing our
nioyned lady psalters, Seuen
Psalmes, fastinges, pilgrimages
almose dedes, and suche lyke thin
ges: but also frome that whiche
the moze learned haue declared
to consist of thzee partes, namely
Contricion, Confession and Sa-
tisfaction.

Contricion they call a iuste &
a full sozowe foz theyz synne, foz
this wozde, iust, and ful, is one af
the differences betwene contri-
cion and attricion.

Confession they cal a numbzing
of all theyz synnes in the eare of
theyz gohstly fhther: foz as (saye
they) a iudge cãnot absolue with
out knoweledge of the cause oz
matter, so cannot the Pzeiste oz
gostly father absolue from other
synnes, then those whiche hee

both heare.

Satisfaction they call a mens des makinge vnto God for their synnes, by theyr vndue workes opera indebita, workes more then they nede to doe, as they term them. This is theyr pennaunce whyche they preache, wryte, and alowe: but howe true this geare is, howe it agreeth wyth goddes woorde, howe it is to be alowed, taughte, preached, and wrytten, let vs a lyttell consider. If a man repent not vntyll he haue a iust & full satisfaynge for his synnes (dearly beloued) when shall he repente? for inasmuche as hell fier, and the ponyshment of the deuils is a iuste ponyshmente for synne: Inasmuch as in al synne, ther is a contempte of GOD, whyche is all goodnesse: and therefore there is a deserte of all ylnesse:

Alasse

Alasse who can bear or feele this iuste sorowe, this full sorowe for our sinnes, this their contrition, whyche they so do discerne from theyr attrition? Shall not man by this doctrine rather dispayre then come by repentaunce? yf a manne repente not vntyll he haue made confessyon of all hys synnes, in the eare of hys goostlye father: yf a man can not haue absolution of hys synnes, vntyll hys synnes be tolde by tale and nũber, in the prieستes eare, in that as Dauyd sayethe, none canne vnderstande, moche lesse then vtter all hys synnes. Delicta quis intelligit. Who can vnderstande his synnes? in that Dauid of him selfe complayneth (elsse where,) howe that thys synnes are ouer flowed his head, and as a heauye bur-

Psa. xix. Psalm. xxxviii.

burthen do depresse hym: halasse shall not a man by this doctryne be vtterlye dryuen from repentaunce? Thoughe they haue gone aboute somethyng to make plaisters for theyr soores, of confession, or attricion, to aswage this gere, biddinge a manne to hope well of his contricion, thoughe it be not so ful, as is requered and of his confession, thoughe he haue not nombred all his sinnes, yf so be that he do so muche as in hym lyeth: Dearelye beloued in that there is none but that herein he is gylty (for who doth as muche as he maye) trowe ye that this playster is not lyke salte for sore eyes? Yes vndoubtedlye when they haue al done they can for the appeasing of consciences in these pointes, this is the some that we yet shoulde hope well.

But

But yet so hope that we muste stonde in a mammeryng & doubtynge, whether oure synnes be forgeuen. For to beleue, remissionem peccatorum, that is to be certeyne of forgeuenes of sinnes, as oure crede teacheth vs, they coũt it a presumptiõ. Oh abhomination, and that not only hereat, but at al theyr pennaũce as they paynte it.

As concerninge Satisfaction by theyr opera indebita, vndewe workes, that is by suche workes as they nede not to doo, but of theyr owne voluntaryneſſe, and wylfulneſſe (wylfulneſſe in dede) who seeth not monstruous abhomination, blaſphemie, and euen open fyghtynge agaynſte God. For yf Satisfaction can be done by man, then Christ died in vaine for hym that so satisfieth, and so

reygneth he in vayne, is he a bysshoppe and a Prieste in vayne.

Deu. vi. Mat. xxii Mar. xx. Luke. x. Goddes lawe requyreth loue to God wyth all oure harte, soule, power, myghte, and strenghte, so that there is nothynge canne be done to Godwarde, whyche is not conteyned in this commaundemente, nothinge can be done ouer, and aboue this.

Iob. xiii Agayne Christ requireth that to manward we shoulde loue one another, as he loued vs. Trowe that we can do anye good thynge to our neyghbourwarde, whyche is not herein compryseds

Yea, lette them tell me when they do any thynge so in the loue of God and theyr neyghboure, but that they had nede to crye,

Mat. vi. Dimitte nobis debita nostra.

Forgeue vs oure sinnes, so farre are we of, from satisfieng, doeth

not

not Chryſte ſaye, when you haue done all thinges that I haue cõ- Lu. xvii.
maunded you, ſaye that ye be but vnprofitable ſeruauntes. But no thinge to my worde, ſayeth God. Yes, workes of ſupererogation, Ap. xxii. Deu. iiii xii.
ſuperabhomination ſaye they. Whatſoeuer thinges are true ſayeth the apoſtle ſaynct Paul. Philip. iiii. whatſoeuer thynges are honeſte, whatſoeuer thynges are pure, whatſoeuer thynges are conueniente, whatſoeuer thinges are of honeſte report, yf there be anye vertue, yf there bee anye prayſe, haue you them in youre minde and do them, and the God of peace ſhalbe with you. I ween this well looked on, wyll pull vs from popiſhe ſatiſfactory workes whyche do deface Chriſtes treaſures and ſatiſfaction.

In

In heauen and in earth was there none founde that coulde satisfy gods anger for our sinnes or get heauen for man, but only ỹ sonne of God Iesus Christ, the Lyon of the tribe of Iuda, who by his bloude hath wrought the worke of satisfaction, and alonelye is worthy all honour, glorye, and prayse, for he hath opened the boke with the seuen seales, Apoca.v.

Dearely beloued, therfore abhore this abhomination, euē to thincke that there is any other satisfaction to Godwarde for sinne then Christes bloude only: blasphemye it is, and that horrible to thynke otherwyse.

The bloud of Christ purifieth (sayeth S. Iohn) from al sinne, and therfore he is called ỹ lambe slayne from the begynnynge of

Apo. xiii

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the worlde, because there was neuer synne forgeuen of God, nor shalbe from the begynnynge vnto the ende of the worlde, but only thorowe Christes death, prate the pope & hys prelates as please them, with theyr pardons, purgatories, purgations, placebois, trentales, diriges, workes of supererogations, superabhominations. &c.

Esay. xliii. I am he sayeth the Lorde, whiche put awaye thyne offences, and that for mine owne sake, and wyll no more remembre thyne iniquities: putte me in remembraunce (for we wyll reason together) and tel me what thou haste for thee, to make thee ryghtuous. Thy fyrste father offended sore. &c. And thus writeth Saynt John, yf any man synne we haue an aduocate sayth he 1. Joh. ii.

with the father, euen Jesus christ the ryghtuous, and he is the propiciation or satisfaction for oure synnes: Also in the. iiii. chapter, he sayeth, that God hath sente hys Sonne to be a propiciation or meane, for the takynge awaye of oure synnes, accordynge to that whyche Paule wryteth. Hebr. ii. where he calleth Christ, a mercifull and saythfull priest, to purge the peoples synnes, so that blinde bussardes, and peruerse papistes they bee, whyche yet wyll prate our merites or workes to satisfy for our sinnes in part or in whole before baptisme or after. For to o mytt the testimonies I broughte out of John and Paule, whyche the blinde cannot but see: I pray you remember the texte oute of Esaye, whyche euen nowe I rehearsed, bryngе spoken to suche

as

as were the the people of God, & had ben a long time, but yet were fallen into greuous synnes after theyr adoption into the number of gods chyldre, it is for my own sake sayth God, that I put away thy sinnes. Wher is your parting of the stake now: if it be for gods owne sake, yf Christe be the propitiation, then retant, except you wyll become ydolaters, makinge your workes God, and Christe. Saye as Dauid teacheth: not to vs lorde, nat to vs, but to thy name be the glorye.

And it is to be noted that God dothe caste in their teeth, euen the synne of theyr fyrste father, leaste they shoulde thynke that yet perchaunce, for the ryghteousnes and goodnes of theyr good fathers, theyr synnes myghte be the sooner pardoned,

and so god accepte theyr workes. yf they had made satisfaction for that whyche is done to the congregation publikely by some notable punishmēt, as in the primatiue church was vsed to open offenders, sparkles wherof & some traces yet remaine, when such as haue synned in adultry go aboute the churche wyth a taper in theyr handes. Or yf they had made satisfaction for restitution to manward of suche goodes as wrongfully is gotten, ꝑ which true pennaunce cannot be without: Or yf by satisfaction they had mente a newe lyfe to make amendes to the congregation thereby, as by theyr euyll lyfe they dyd offende the congregation, in whiche sence the Apostle semeth to take that whyche he wryteth. ii. Cor. vii. where tholde interpretoure calleth

leth Apologian satisfactiō, which rather signifieth a defence or answerynge agayne: yf I saye, they had taken satisfactiō any of these wayes, then they had done well, so that the satisfaction to God had bene left alonely to Chryste.

Agayne, yf they had made confession eyther for that whiche is to god pryuatelye, eyther for that whyche is to the congregation publikelye, either for that whych is a free consultation, with some one learned in gods booke, and appoynted therunto as fyrste it was vsed, and I wych were now vsed amongest vs, ether for that whiche is a reconciliacion one to another, it had ben somethynge: yea if they had made it for fayth, because it is a trewe demonstracion of fayth, as in Paul we may se to the Romaynes the. x. and

to the Hebrews, when he calleth Christe the captayne of our confession, that is of our fayth. And so confessours were called in the primitiue Church, suche as manfully dyd wytnesse theyr fayth, wyth the parell of theyr lyues: yf I saye they hadde taken it thus, then hadde they doone ryghte well.

And so contricion, yf they had lefte out theyr subtyll distinction betwene it and attricion by thys worde luste or full, makynge it a hartye sorowe for theyr synnes, then we woulde neuer haue cryed oute agaynste them therefore. For we saye pennaunce hath thre partes, contricion, yf you vnderstande it, for a hartye sorrowyng for synne. Confessyon, yf you vnderstonde it for fayth of free pardonne in Goddes mercye by Iesus

sus Chryste. And satisfaction yf you understande it not to Godwardes (for that onelye to Christ muste be lefte alone) but to manwarde in restitucion of goodes, wrongfully or fraudulently gotten, of name hindred by our slaūders, and in newenes of lyfe: although as I sayde before, and anone wyll shewe more playnely by Gods grace, that this laste is no parte of pennaunce in deede, but a playne effecte or frupte of true pennaunce.

I myghte here bryngе in examples of theyr pennaunce, how perilous it is to bee embraced, but lette the example of theyr graunde sier Judas serue, in whome we see all the partes of their pennaunce, as they describe it, and yet notwithstandyng was

he damned. He was sory enough as the effect shewed, he had true contricion fully ons of the whiche he confessed his faute saying; I haue betrayed innocent bloud and therevnto he made satisfaction, restorynge the money he had receyued. But yet all was but lost, he hanged vp hym selfe, hys bowelles burste out, and he remayneth a chyld of perdition for euer. I wolde wishe that this example of Judas, in whome you see the partes of theyr pennaunce contricion, confession, and satisfaction, wouldе moue them to pennaunce, and to describe it a lytell better, makynge hope or trust of Gods free mercy a pece thereof, or elles with Judas they wyll marye all.

Perchaunce these wordes, contricion, confession, and Satisfaction

ction were vsed as I haue expo-
ded them at the first. But in that
we see so muche daunger & hurt
by vsynge them without expoſi-
tions, eyther let vs ioyne to them
open expoſitions alwayes: or el-
les let vs not vse them at all, but
saye as I wryte, that pennaunce
is a hartye sorow for our sinnes,
a good hope or truste of pardone
thorough Christe, whyche is not
without an earneste purpose to
amende or a new lyfe. This pen-
naunce is the thynge whereto
all the scripture calleth vs, this
pennaunce do I nowe cal you al
vnto, this muste be continuallye
in vs, and not for a lent season, as
we haue thoughte. This muste
increase dayly more and more in
vs, without this we cannot be
saued.

Searche therfore your harts
all,

all, all swearers, blasphemers, lyars, flatterers, baudye or ydle talkers, gesters, bribers, couetouse, dronkardes, glottonnes, whoremongers, theues, murtherers, slaunderers, ydle lyuers, negligente in theyr vocation. &c. All suche and all other as lament not theyr synnes, as hope not in Goddes mercy for pardon, as purpose not hartelye to amende, to leaue theyr swearynge, dronkennesse, whoredome, couetousnesse, ydelnesse. &c. all suche I say shall not, nor cannot entre into Goddes kyngedome, but hell fyer is prepared for them, wepynge and gnaschynge of teethe, where vnto alasse I feare me verye manye will needes goo, in that verye manye wilbe as they haue bene, lette vs euen to the wearynge of oure toungue to

the

the stompes, preache and praye neuer so muche to the contrarye, and that euen in the bowelles of Jesus Christe, as nowe I beseech you all, all, all, and euerye mothers chylde, to repente and lamente youre synne, to truste in Gods mercy, and to amend your lyues.

Now me thinks you are some what astonnied, whereby I gather that presentlye you desyer this repentaunce, that is, thys sorowe, good hope, and newenesse of lyfe: the whyche that you maye the rather attayne and get to youre comfortes, as I haue goone aboute to be a meane to sturre vp (by Goodes grace) this desire of repentaunce, so through the same grace of God, wyll I go aboute now to shew you, how you may haue your desier in this behalfe.

behalfe. And fyrſte concernynge this part, namely ſorow for your ſynnes and harty lamentynge of the ſame.

For this (yf you deſier the haunynge of it) you muſte beware that you thinke not that of youre ſelues, or of your owne freewyll, by any meanes you cā get it, you maye eaſely deceaue your ſelues, and mocke your ſelues, thinking more of your ſelues then is semelye.

All good thynges, and not peces of good thinges, but all good
Jam. i. thinges ſayeth S. James commeth from God ỹ father of light. If therefore pennaunce be good (as it is good) then the partes of it be good. From God therefore do they come, and not of our free wyll. It is the Lorde that mor-
1. Reg. ii. tifieth, that bringeth downe, that humbleth

humbleth sayth the scripture in sundrye places. After thou haddest striken my thigh sayeth Jeremye, I was ashamed. Lo he sayth, after thou haddest striken me: and therfore prayeth he euen the last wordes almooste he writeth: Turne vs lord and we shall be turned, the whyche thing Dauyd doth very often. Wherefore, fyrst of all, if thou wouldest haue this parte of pennaunce, as for the whole (because it is goddes gyft.) Acte. xi. ii. Timo. ii. so for this part, go thou vnto God, and make some lyttel prayer, as thou canst vnto his mercy for the same in this or lyke sorte. Jere. xxxi. Lam. v. Actes. v.

Mercifull father of our sauioure Jesus Chryste, because I haue synned and done wickedly, and therowe thy goodnes haue receaued a desire of repentaunce

wherto

whereto this longe sufferaunce doth draw my hard heart. I beseech thy mercy in Christ to worke the same repentaunce in me: & by thy spyryte, power, and grace, to humble, mortifye, and feare my conscyence for my synnes to saluation, that in thy tyme thou mayeste comforte and quycken me, thorough Jesus Christe thy dearly beloued sonne. Amen. After this sort I say, or otherwyse, as thou thynkeste good, yf thou wylte haue this fyrste parte, contricion, or sorowe for thy synnes, do thou begge it of God, thorow Christe. And when thou haste asked it, as I haue laboured to dryue thee frome trustynge in thy selfe, so nowe I goo about to moue thee frome flatterynge of thy selfe, frome slug-

gishnes

gyshnes and negligence, to be di-
ligente to vse these meanes folo-
wynge.

Unto prayer whych I would
thou shouldest fyrste vse as thou
canste: Secondly, get thee Gods
lawe as a glasse to toote in, for in
it, and by it commeth the trewe
knowledge of synne, wythoute
whyche knoweledge there can be
no sorrowe. For howe can a man
sorrowe for his synnes, whyche
knoweth not his synnes? As
when a man is sycke, the fyrste
steppe to health, is to knowe hys
sickneesse, euen so to saluacion the
fyrste steppe thereto, is to knowe
thy dampnation due for thy syn-
nes.

The lawe of God therefore
muste be gotten, and well tooted
in, that is, we muste looke in it

spiri-

spirituallye, and not corporallye or carnally as the outward word or letter doth declare and vtter, and so oure sauioure teacheth vs in the. v. of Math. expoundinge the. vi. and. vii. commaundements, not onely after the outward dede, but also after the hearte, makynge there the anger of the hart a kynd of murther, lustinge after an other mans wyfe, a kind of adulterye.

And this is one of the differences betwene Gods lawe and mannes lawe. That of thys (mannes lawe I meane) I am not condempnable, so longe as I obserue outwardely the same.

But Goddes lawe goeth to the roote, and to the harte, condempnynge me for the inwarde motion although outwardlye I lyue moste holely. As for ex-

ample

ample. yf I kyll no man, though in my heart I hate: mans law cõ dempneth me not: but otherwise doeth gods law: And why, for it seeth the fountayne whence the euyl doeth spring, If hatred wer taken out of the hearte, loftinesse in lookes, detraction in tonge, & murther by hand, could neuer ensue. yf lustinge were out of the heart, curiositie in countenaunce wantõnes in wordes, thẽ baudie boldnesse, in body would not appeare. In that therfore this outwarde euyll springes out of the inwarde corruption: seynge gods lawe also is a lawe of libertie, as sayth S. James: And spirituall as sayth S. Paul: Perfectly and spiritually, it is to be vnderstand, yf we wyll truelye come to the knowledge of our synnes. For of this inwarde corruption, reason

Jam. ii. Ro. vii.

Ro.vii. knoweth but litle or nothinge: I had not knowē sayth Paul, ꝑ lusting (whiche to reason, & to them which are gyded only by reasō, is thoughte but a trifle) I had not knowen sayth he, this lustinge to haue ben sin, if ꝑ law had not said Nō cōcupisces, thou shalt not lust.

To the knowledge therefore of our sinne (wout which we cannot repent or be sory for our sinne) let vs secondly gette gods lawe as a glasse to toote in: & that not onlye litterally, outwardly, or partely, but also spiritually, inwardlye, & throughly: let vs cōsidre the hart & so shall we see the foule spottes we are stayned withal, at least inwardly, wherby we ꝑ rather may be moued to harti sorow & sighig For as S. Austen saith it is a glas whiche feareth no body: but euen loke what a one ꝑ art so it paintes

De tempore parlarico fertuo.

the

the ende. In the lawe we see it is a foule spot not to loue the Lorde our God wal(al I say)our heart soule,power, might & strength, & that cõtinually, In the law it is a foule spotte, not onely to make to our selues anye grauen ymage or similitude, to bowe therto. &c. but also not to frame our selfes wholy after the ymage wherto we are made not to bow to it, to worship it. In the law we se ỹ it is a foule spot, not onlye to take gods name in vain: but also not earnestli, hartely; & euen cõtinually to call vpõ his name only, to geue thãkes vn to him, to beleue, to publiche, & to liue his holy word. In gods law we se it is a foule spot to our soules, not only to be an opẽ pzophaner of ỹ saboth day: but also not to rest frõ our own words & works that the lord might both speake &

worke in vs, & by vs: not to heare his holy worde: not to communicate his sacramentes, not to geue occasion to others to holynes, by our example in godlye workes & reuerent esteming of the ministerie of his worde.

In Gods law we see it a foule spot to our soules not onlye to be an opē disobeyer of our parents, magistrates, maysters, and such as be in anye auctoritie ouer vs: but also not to honour suche, euen in our heartes, not to geue thankes to God for them, not to pray for them to ayde, to helpe, or releue them, to beare wyth their infirmities. &c. In Gods lawe we see it a foule spotte in oure soules not onelye to be a manquellar in hatered, malyce, proude lookes, bragges, backbiting, raylinge, or bodely slaughter: but also not to

loue

loue oure neyghbours, yea oure enemies, euen in our hartes, and to declare ꝑ same in al our ieſture wordes and workes. In Gods law we ſee it a foule ſpot to oure ſoules, not onelye to be a whoremonger in luſting in our hearties in wanton loking, in vncleane or wanton talking, in actuall doing vnhoneſtly with our neyghbors wife, doughter, ſeruant, &c. but alſo not to be chaſt, ſobre, temperate in harte, lokes, tonge, apparell, deedes, and to helpe others there vnto accordinglye. &c. In Gods law we ſee it is a foule ſpot to our ſoules, not onely in harte to couet, in loke, or worde, to flatter, lye colour. &c. in dede to take away any thing whiche pertayneth to another: but alſo in heart countenaũce, word & dede, not to kepe, ſaue, and defend that which

pertayneth to thy neyghboure as thou wouldest thine owne.

In Gods law we maye see it a foule spot, not only to lie, or beare false witnes agaynst any mā but also not to haue as greate care ouer thy neyghboures name, as ouer thine owne. Sinne in gods law it is (we may se) & foule spot not only to consent to euil lust, or carnall desyres, but euen the very natural or carnal lustes & desires thē selues, for so I may cal thē naturail it self, beyng now so corrupted as self loue, & many such like, by reason wherof, I trow ther is none, that toteth well herein, but though he be blameles to ỹ world & fayre to ỹ shewe, yet certaynely inwardly, his face is foule arated & shamful saucie māgie, porked & skabbed, ỹ he cānot, but be sory, at the cōtēplacio therof: & that so much

much moze by how much he con-
tinueth to loke in this glas acco-
dingly. And thus much cõcernig
the lecõd mean to ỹ stirring vp of
sozowe foz our sinne: ỹ nexte vnto
praier, we shuld tote in gods law
spiritually: ỹ which toting yf we
vse wt praier (as I said) let vs not
doubt, but at ỹ lẽgth, gods spirit
wil worke, as now to such as be-
leue, (foz to ỹ vnbeleuers al is in
vayn: Their eyes ar starke blind
they can see nothynge) to suche as
beleue (I say) I trust somthing is
done euen already. But yf nether
by prayer noz by tooting in gods
lawe spiritually, as yet thy harde
vnbeleuing hart fealeth no sozow
noz lamẽting fozthy sinne: Third
ly loke vpon ỹ tagge tied to gods
law, foz as to mãs lawes, there is
a tagge tied, ỹ is a penaltie. So
is there to Goddes lawe a tagge

tyed, that is a penaltie: and that no small one, but suche a greate one, as can not, but make vs to caste our curriche tayles betweene our legges, yf we beleue it, for all is in vayne, yf we be faythles not to beleue before we feele.

Gal. iii. This tage is Gods maledictiõ or curse, maledictus omnis (sayth it) qui nõ permanet in omnibus quæ scripta sunt in libro legis vt faciat eam, Loe, accursed (saith he) is all no acceptiõ, al sayth god which cõtinueth not, in al things (for he ỹ is giltie of one is giltie of ỹ whole sayeth S. James) In al thinges therefore, (sayeth the holy ghost) which are writtẽ in ỹ boke of the lawe to do them: he sayeth not to heare them, to talke of them, to dispute of them, but to doe them.

Who is he now that doth these? Rara auis, fewe such byrdes, yea none

none at all. For all are gone oute of the way, though not outwardlye by worde or dede, yet inwardly at the leaſt, by defaulte & wantinge of that whiche is requyred: ſo that a chylde of one nyghtes age is not pure, but (by reaſon of byrth ſinne) in daunger of Gods malediction. Much more thē we which halas haue dronkē in iniquitie as it were water, as Job ſayeth: but yet halas we quake not. Tell me nowe good brother why do you ſo lightelye conſyder Gods curſſe, that for your ſynnes paſt you are ſo careles as though you had made a couenaunt with death and damnation as the wicked dyd in Eſayes time: what is Gods curſſe? At the popes curſſe with boke, bell, & candle, oh howe trembled we, whiche harde it but onelye, though the ſame was not Job.xv.

direc-

directed vnto vs, but vnto others to this Goddes curſſe, whyche is incõparable, moze fel, & impoztable, & is directed, yea hãging ouer vs al, by reaſon of our ſinnes, halas how careles ar we: Oh faithApoc. iii leſs harde hartes. Oh Iezabels geſtes; rocked & laid a ſlepe in her bed, Oh wicked wzetches, whych being come into the depe of ſinne do cõtẽpne theſame, Oh ſozowles ſinners and ſhameles ſhzinking harlots, Is not ỳ anger of a king death: & is the anger of the kinge of all kinges a matter to be ſo lightlye regarded, as we doe regard it, which (foz our ſinnes) are ſo recheles ỳ we ſlug & ſlepe it out: As ware melteth away at ỳ heat of the fyze (ſaith Dauid) ſo do the wicked periſh, at ỳ face oz counteñaũce of ỳ lozd: yf dearly beloued his face be ſo terrible, and intolle-

rable

rable for sinners, and the wicked: What trowe we his hād is: At the face or apearing of gods anger, ỹ earth trembleth: but we earth, earth, yea stones, yrō, flintes, trēble nothinge at all: yf we will not trēble in hearing, wo vnto vs for then shal we be crashed a peces in feeling: yf a lyon roze the beastes quake, but we are wozsse thē beastes, which quake nothing at the rozing of the lion, I meane ỹ lozd of hostes. And whye because the curse of God, hardenes of heart, Thzeno. iii. is already fallē vpon vs, or els we could not but lamēt & trēble for our synnes, yf not for the shame and foulenes thereof: yet at the least for the maledictiō and curse of God, whiche hāgeth ouer vs for our synnes.

Lorde be mercyfull vnto vs for thy Chzistes sake, and spare

vs

vs in thyne anger, remembre thy mercy towardes vs. Amen.

And thus muche for the thyrde thing to the mouing of vs to sorow for oure sinnes (that is for ỹ tagge tied to Gods law) I mean for the malediction and curse of God.

But yf our heartes be so heard that thorow these we yet fele not harty sorow for our synnes: Let vs fourthlye set before vs examples past, and present, old & new: that therby the holy spirite may be effectual to worke in his tyme, this worke of sorowing for oure sinne.

Loke vpon Godes anger for synne in Adam and Eue: For eating a pece of an apple. Were not thei the dearest creatures of god cast oute of Paradyse? were not they subiect to mortalitie, traueil labour

labour.&c. was not the earth accurſed for theyr ſinnes? Doe not we all, men in laboure, women in traueling with chylde, and all in death, mortalitie, & miſerie, euen in thys lyfe feele the ſame? And was god ſo angry for theyr ſinne and he being the ſame God, wyll he ſaye nothinge to vs for oures, halas muche more horrible then the eating once of one pece of an apple?

In the tyme of Noe and Lot, God deſtroyed the whole worlde with water, and the cities of Sodoma and Gomorra, Seboim & Adamah with fyre and brymſton from heauen, for theyr ſynnes: Namely for theyr whoredomes, pryde, idlenes, vnmercifulnes to the poore, tyrannie. &c. In whych wrath of God euen the verye babes, byrdes, foules, fiſhes, herbes Gen. vi. Gen. xix.

trees

trees, and grasse perished. And thinke we that nothinge wylde spokē to vs, muche worse & more abhominable thē they: For al mē may see yf they will ỹ the whordōs, pride, vnmercifulnes, tirannie. &c. of England far passeth in this age, any age ỹ euer was be-
Gen. xix. fore. Lots wyfe loking back was turned into a salt stone, & wil our loking back againe, yea our running back agayne to our wickednes do vs not hurt: yf we were not alredy more blind thē bettels we woulde blushe. Pharaohys heart was hardened so ỹ no myracle could conuert him: yf oures were any thing softe, we woulde begin to sobbe.

Josue & Caleb. Of syxe hundreth thousande men, alonely but twayne entred into the land of promyse, because they had tē times synned agaynst the

the Lorde, as he him selfe sayeth. Num. xiiii. And trow we ỹ God wil not sweare in his wrath, that we shall neuer entre into his rest, whiche haue sinned so manye ten times as we haue toes & fingers, yea heares of our heades & beardes I fere me, & yet we passe not.

The mā that sware, Leu. xxiiii. and he that gathered stickes on the Saboth day. Num. xv. were stoned to death: but we thynke our swearing is no sinne, our bibbing, rioting, yea whorehunting on the Saboth day, pleaseth god or els we woulde some thynge amende our maners.

Helias negligence in correcting his sōnes, nipped his neck in two: But oures whiche pāper vp oure children lyke puppets, wyll putte vs to no plounge: 3. Reg. iii

Helias sonnes for disobeying

theyr

theyr fathers monicion brought ouer them godes vengaūce, and wyl our ſtubbernes do nothing.

iii. Reg. xxi. xxii. Saule his malice to Dauid, Achabs diſpleaſur agaynſte Naboth, brought theyr blood to the

iiii. kin. xxi. iiii. kin. x grounde for dogges to eate, yea their cheldren wer hanged vp & ſlayne for this geare, but we continue in malice, enuie, & murther, as though we were able to wage warre wyth the Lord.

ii. kin. xi xii. xiii. xvi. xv. Dauids adultrie with Bethſabe was bylyted on the chylde borne, on Dauides daughter, defyled by her brother, and on hys chyldren one ſlaying another, on hys wyues defyled by hys owne ſonne, on him ſelfe dryuen out of hys realme in his olde age, and otherwiſe alſo, although he moſt hartely repēted his ſinne: but we are more dere vnto god thē Dauid

tiid, whiche yet was a man after gods owne hart, or els we could not but tremble, and begynne to repent.

The riche glottonnes gaye paunche fyllynge, what did it? it brought hym to hel, and haue we a plackarde that God wyll do no thynge to vs. Lu. xvi.

Achams subtyll theft prouoked Gods anger against all Israell: and our subtelte, yea open extorcion is so fyne and politike, that God cannot espye it. Iosu. vii

Giezi his couetousnes brought not the leprosy vpon him, and on all hys sede. Judas also hanged hym selfe: But the couetousnes of Englande is of an other cloothe and coulloure. well, yf it were so, the same tayler wyll cutte it accordynge lye. iiii. re. v. Act. i.

Act.v. Anania and Saphira by lyinge, lynked to them sodayne death: but oures nowe prolongeth oure lyfe the longer, to laste in eternall death.

Da. xliii. The false wytnesses of the two Judges against Susanna, lighte on their owne partes, and so wyll ours do at length.

But what go I about to auouche aunciente exaumples, where daylye experience doeth teach. The sweat the other year, the stormes the winter folowing wyl vs to way them in the same ballaunces.

The hangynge, and kyllynge of men them selues, whiche are alas to ryfe in all places, requier vs to register them in the same rolles.

At the least in Chyldren, infauntes, and such like, which yet can

can not bitter synne by woꝛde oꝛ dede, we see Goddes anger agaynste Synne, in punyshynge them by sykenes, death, myshappe oꝛ otherwyse so playnely that we cannot but grone and grount agayne, in that we a lyttell moꝛe haue gulshed oute thys geare gozgeously in woꝛde and dede.

And here with me a litel loke on gods anger, yet so freshe, that we cannot but smell it, although we stop our noses neuer so much I pꝛaye God we smell it not moꝛe freshe hereafter. I meane it foꝛsoth (foꝛ I know you loke foꝛ it) in our dere late soueꝛeigne loꝛde the kings maieste. you all know he was but a shilde in yeares: defyled he was not with notoꝛious offences. Defiled q̄ he? naye rather adoꝛned wt so many good

and wonderfull qualities as neuer prynce was from the begynnyng of ỹ woꝛld. Shuld I speke of his wyſedome: of his rypenes in iudgement: of his learning: of his Godlye zeale, heroical heart, fatherly care foꝛ hys commons, noꝛtely ſolicitude foꝛ religion: &c naye ſo manye thinges are to be ſpoken in commendatiõ of gods excedyng graces in this childe, that as Saluſt wꝛyteth of Charlage I had rather ſpeak nothing then to lytel, in ỹ to much is to litle. This gift God gaue vnto vs Englyſh men, beꝛoꝛe all nations vnder the ſonne, and that of his excedynge loue towardes vs.

But alas and welawaye foꝛ our vnthankefulnes ſake, foꝛ our ſinnes ſake, foꝛ our carnalitie, and pꝛophan liuing, gods anger hath touched not only ỹ body, but alſo

the

the mynde of our king, by a long
ſyckneſ, and at length hath take
hym awaye by death, death, cru-
ell death, fearful death, death. &c.

Oh if Gods iudgement be be-
gon on him, which as he was the
chiefeſt, ſo I thinke the holieſt, &
godlieſt in ỹ realme of England, Plalm.
alas what wyl it be on vs, whoſe rrrvii.
ſynnes are ouer growne ſo oure
heades, that they are climed vp
into heauen.

I praye you my good brethren
knowe that gods anger for oure
ſinnes towardes vs cannot but
be great, yea to fel, in that we ſe it
was ſo great, that our good king
coulde not beare it. What follo-
wed to Jewry after the death of
Joſias: God ſaue England, and
geue vs repẽtaunce, my hart will
not ſuffer me to tary longer here-
in. I trow this wyll thruſte oute

some teares of repentaunce.

yf therefore to prayer for gods feare, the tootynge in gods glas and the tagge thereto, wyll not burste open thy blockysh hearte, yet I trowe the tossynge to and fro, of these examples, and specyally of our late kinge, and this trouble some tyme, wyll tomble some teares oute of thyne hearte, yf thou styll praye for Gods spirite accordynglye. For who arte thou (thynke alwayes wyth thy selfe) that GOD shoulde spare thee, more then they, whose examples thou haste harde? what frendes haste thou? were not of these, Kynges, Prophetes, Apostles, Learned, and commen of holye flockes? I deceaue my selfe, thynke thou with thy selfe, yf I beleue GOD, beynge the same

same GOD that he was, wyll spare me, whose wyckednesse is no lesse, but much more then some of theyrs: he hateth synne nowe, as muche as euer he dydde: the longer he sparethe, the greater vengeaũce wyll fall. The derper he draweth his bowe, the soozer wyll the shafte pearce.

But yf yet thy harte be so hardened, that all thys geare wyll not moue thee: Suerlye thou arte in a verye euyll estate, and remedy now knowe I none. What sayde I none? knowe I none? yes, yet there is one whiche is suresbye as they saye, to serue yf anye thynge will serue, you loke to knowe what this is? Forsooth the passion and death of Jesus CHRISTE. You knowe the cause whye Chryste

became man, and suffered as he suffered, was the synnes of hys people that he myghte saue them from the same. Consider ꝑ greatnes of the soore, I meane synne, by the greatenesse of the Surgion, and of the salue. Who was the Surgion? no Aungell, no sainct, no Archaungell, no power no creature in heuē, nor in earth, but onely he by whom al thinges were made, all thynges are ruled aboue euen Gods owne dearlyng, and onely beloued Sonne, betōmynge man.

Oh what a great thinge is this that coulde not be doone by the aungels, archaūgels, potestates, powers, or all the creatures of God, wythout his owne Sonne, who yet muste nedes be thruste out of heauen, as a man would saye,

saye, to take oure nature and become man: Here haue ye the surgion, greate was the cure that thys mightye LORDE toke in hande.

Nowe, what was the salue? Forsoth dere geare, and of many compositions, I cannot recite al, but rather muste leaue it to your harty considerations. Three and thyrtye yeares was he curynge oure sore: he sought it earnestlye, by fastynge, watchynge, prayinge. &c.

The same nyghte he was betrayed, I read how busy he was aboute a playster in the garden, when he lying flat on the ground prayinge wyth teares: and that of bloud not a fewe, but so many as dydde flowe downe on the grounde agayne, cryinge on this sorte: Father sayeth he, yf it mat.xxvi. Lu.xxii.

be

be possible, lette thys cuppe departe frome me, that is, yf it be possible els mankyndes synnes cannebe taken awaye, graunte that it maye be so. Thou hardest Moyses cryinge for the ydolaters: Thou hardeste Lot for the Zoarites: Samuell, Dauyd, and manye other for the Israelites, and deare Father, I onelye am thyne owne sonne, as thou haste sayde, in whome thou arte well pleased, wylte thou not heare me? I haue by the space of thyree and thyrty yeares done alwayes thy wyll, I haue so humbled my selfe that I woulde become an abiecte amongeste men to obeye thee: Therefore deare father yf it be possible graunte my requeste, saue mankynde nowe wythoute any further labour. Salues, or

plaisters

playsters: But yet (sayth he) not as I wyll, but as thou wylte.

But syr what harde hearte: thoughe he sweate bloude and water in makynge hys playster for oure sore of synne, yet it framed not: twyse he cryed wythoute comforte: yea, thoughe to comfort hym, GOD sente an Aungell, we yet knowe that thys Playster was not alowed for sufficiente, vntyll herevnto Chryste Jesus was betrayed, forsaken of all hys Dysciples, forswore of hys dearelye beloued, bounde lyke a thefe, belyed on, buffeted, whypped, skourged, crowned with thornes, derided, crucified, racked, nayled, hanged vppe betwene twoo theues, cursed and rayled vppon, mocked in myserye, and hadde geuen vppe the ghoste,

ghoste then bowed downe the heade of Chryste, that is GOD the father, whyche is the heade of Chriſte. 1. Corinth. xi. then alowed he the playſter to be ſufficient and good for the healynge of our ſore, whych is ſinne. Now wolde GOD abyde our breath, becauſe the ſtincke, that is dampnation or gyltyneſſe was taken awaye, by the ſwete ſauour of the breath of this lambe, thus offered once for all.

So that here dearelye beloued, we as in a glaſſe, maye ſe to the broolynge of oure blockyſhe harde heartes, Goddes greate iudgemente and anger agaynſte ſynne: The Lorde of Lordes, the kynge of kynges, the brightnes of Goddes glorye, the ſonne of GOD, the dearelynge of hys father, in whome he is well

pleaſed

pleased, hangeth betwene twoo theues, cryinge for thee and me, Psalm. and for vs al, My God, my god, xxii. why haste thou forsaken me? Oh harde heartes that we haue whych make tuttes for synne: looke on this toote in the very harte of Christe, pearced wyth a speare, where in thou mayeste see and reade Goddes horrible anger for sinne: woo to thy hard harte that pearsed it.

And thus muche for the fyrste parte of repentaunce, I meane for the meanes of worckynge contricion. Fyrste vse prayer, thē looke on GODDES lawe, thyrdely, se hys curse, fourthlye, sette exaumples of hys anger: and laste of all, sette before thee, the death of Christe, frome thys and prayer cease not, tyll thou feele some hartye sorowe for thy

synne

Sinne. The whiche when thou fealeste, then laboure for the other parte, that is fayth on this fozte.

As fyrste in contrition I willed thee not to truste to thy free wyll for that tainiage of it, so do I wyll thee in this. Fayth is so farre frome the reache of mannes free wyll: that to reasonne it is playne folyshnes. Therefore thou muste fyrste go to GOD, whose gyfte it is: thou muste I saye, gette thee to the father of mercye, whose woorke it is, John the fyrth, that as he hathe brought ỹ downe by contricion, and humbled thee, so he woulde geue the fayth, rayse thee vppe, Colloſſians. ii, and exalte thee. On this manner therfore, with the Apostles, and the poore man in the Gospell that cryed, Lorde

encreaſe

encreaſe oure fayeth, LORD helpe me vnbeleife, prayе thou and ſaye.

O mercyfull GOD, and deare father of oure Lorde and ſauyoure Jeſus Chriſt, in whom as thou arte well pleaſed, ſo haſt thou commaunded vs to heare hym, forаſmuche as he often biddeth vs, to aſke of thee, and ther to prompſeth that thou wylte heare vs, and graunte vs that whyche in hys name we ſhall aſke of thee: Lo gracious father I am bolde to begge of thy mercye thorough thy Sonne Jeſus Chriſte, one ſparckle of true fayth and certayne perſwaſion of thy goodnes, and loue towardes me in Chriſte, where thrоughe I beynge aſſewred of the pardonne of all my ſinnes, by the mercyes of CHRIST thy ſonne,

Sonne, may be thankful to thee, loue thee, and serue thee, in holynes & rightuousnes al the dayes of my lyfe.

On this sorte I saye, or other wyse, as GOD shall moue thee, praye thou fyrste of all, and looke for thy request at GODDES hande withoute any doubtynge, thoughe forthwyth thou feelest not the same: for oftentymes we haue thynges of GOD geuen vs, longe before we feele them as we woulde do. Nowe vnto thys prayer vse thou these meanes folowynge.

After prayer for fayth, whiche I woulde shoulde be firste: Secondlye because the same springeth oute of the hearynge, not of Masses, Mattens, Cannons, councels doctours, decrees, but out of the hearing of gods word:

Get

Get the gods word, but not that part whiche serueth speciallye to contriction, that is the lawe, but the other part which serueth specially to consolacion, and certayn perswasiō of gods loue towards the, that is the Gospel or pubication of Gods mercy in Christ, I meane the free promyses.

But here thou must knowe, ỹ there is two kyndes of promises one which are properly of ỹ law, another which ar properly of the Gospell.

In the promyses of the lawe, we may in dede beholde Goddes mercy, but so that it hãgeth ouer the condicion of our worthynes, as yf thou loue the Lord with al thy hearte, &c. thou shalt fynde mercy.

This kynd of promyses though it declare vnto vs Goddes loue,

which promiseth where he endeth not, yet vnto him that feleth not Christe, whiche is the ende of the lawe, they are so farre from cõforting, that vtterly with the law, they bringe manne to greate dispayre, so greatly we are corrupte: for none so loueth GOD as he oughte to doe. From these therefore get the to the other promyses of the Gospel in which we may see suche plentie and franke liberalite of Gods goodnes, that we can not, but be muche comforted, though we haue very depelye synned.

For these promyses of the gospell doe not hange on the condicion of oure worthynesse as the promyses of the law do: but they depende and hange on Goddes trueth, that as GOD is true, so they can not, but be perfourmed

to

to al thē which lay holde on them bi faith, I had almoſt ſaid which caſt them not a way by vnbeleſe.

Marke in them therfore two thinges, namely, that as wel they ar free promyſes, without anye condicio of our worthines, as alſo that they are vniuerſal, offered to al, (all I ſaye) which are not ſo ſtubborne as to kepe ſtyll, theyr handes, whereby they ſhoulde retraue this almeſſe in theyr boſomes by vnbeliefe: As concerning infantes and children you know I now ſpeake not but cōcerning ſuch as be of yeres of diſcretion. And now you loke that I ſhould geue you a taſt of theſe promyſes whiche are both free and vniuerſall, excepting none but ſuche, as excepte them ſelues. Well you ſhall haue one or two for a ſaye.

In the thyrde of John sayeth our Sauiour: so God the father loued the worlde, that he woulde geue his dearling, his owne only sonne, that all that beleue in hym should not perish, but haue euerlasting lyfe. Lo syr, he sayeth not that some might haue lyfe: but al sayth he, And what all? all ỹ loue him wyth all theyr hartes: all ỹ haue lyued a godly lyfe: naye, all ỹ beleue in him, all thoughe thou hast liued a most wicked and horrible lyfe, yf nowe thou beleue in him, thou shalte be saued. Is not this swete geare?

Agayne sayth Christ. Mat. xi come vnto me all you that labor, and are laden, and I will refresh you. Let vs a little looke on thys letter: come vnto me. Who shuld come Lorde? Priestes, Holy men, Monkes, Freres? yea coblers, tinkers

tinkers, whozes, theues, murtherers also, yf they lamente theyr sinnes. Come vnto me sayth he, all ye that labour and are laden, that is, which ar afrayd for your sinnes: And what wilte thou doe Lorde? and I wyll refreshe you sayth he.

Oh what a thinge is this: and I wyll refreshe you: wote you who spake thys? he that neuer 1.Pet.ii. tolde lye, he is the trueth, there was neuer gyle founde in hys mouth: and now wyl he be vntru to the good brother, whiche arte sorye for thy greuous sinnes? no forsoth: Heauen and earth shall Math. xxiiii. passe and perishe, but his woorde shall neuer fayle.

Sainct Paule sayth. 1. Tim. ii God woulde haue all men saued: lo he excepteth none. And to Titus. ii. the grace of God bringeth

saluacion to all mē. As frō Adam all haue receyued sinne to dampnation: so by Christ al haue grace offred to saluacion, yf they reiect not the same, I speake not nowe of infantes I saie: nor I nede not to enter into the matter of predestinacion, In preachinge of repentaūce, I would gather wher I could with Christ.

Ezec. iii. As surely as I lyue sayth god I wyll not the death of a synner. Arte thou a synner? yea. Lo god sweareth he wyll not thy deathe, howe canste thou nowe perishe? Consyder wyth thy selfe what profyte shouldeste thou haue to beleue this to be true to others, yf not to thy selfe also. Sathan doeth so: Rather consyder wyth Peter, that the promyse of saluacion pertayneth not only to them

which

wyche are nye, that is, to suche as are fallen a lyttle: but also to all whome the LORDE hath called, be they neuer so farre of. Loe nowe by me the Lorde calleth thee thou manne, thou woman, that art very farre of. The promyse therfore pertaynethe to thee, nedes muste thou be saued, excepte thou wyth Sathan saye, GOD is false: and yet yf thou do so, GOD is faithful, and can not denye him selfe: as thou shalt feele by hys plages in hell for soo dishonoringe God to thynke that he is not true. Actū.ii. ii.tim.ii.

Wyll he be founde false nowe? the matter hangeth not on thy worthynesse, but it hangeth on Gods truth. Clap hold on it, and I warrante thee, Chryste is the propiciation of oure synnes, yea

yea for the synnes of the whole worlde belene this man, I know
Lu. xvi. thou beleuest it: saye therefore in
Mar. ix. thy hearte styll, Domine adauge
mihi fidē, lorde increase my fayth
John. xx Lord help my vnbelefe. Blessed are they whiche see not (by reason this geare) but yet beleue. Hope man past al hope, as Abrahā dyd Roma. iiii.

And thus muche for a taste of these promyses which are euerye where, not onlye in the new testament, but also in the olde. Reade the last ende of Leuiticum. xxvi. The Prophete Esay from the. xl Chapt. in the. xxx. sayth he, God tarrieth loking for thee, to shewe the mercy, reade the. ii. Regum. xxiii. Psalm. xxxiii. Joel. ii. &c.

Howe beit, yf thys geare wyll not serue, yf yet thou fealeste no fayth, no certayne perswasion of

Gods

Gods loue: then vnto prayer, and diligent consyderinge of the free and vniuersall promyses of the Gospell.

Thyrdely set before the, those benefites, which god hath to fore geuen thee, and presently geueth thee. Cõsyder how he hath made the a manne, or a woman, whych myghte haue made the a toode, a dogge, And why did he this? verely because he loued the: & trowest thou that if he loued the, when thou wast not, to make the such a one, as he moste graciously hath made ꝑ, wil he not trowe ste thou now loue the, beynge his handye worke? doeth he hate anye thinge that he made? is there vnablenes with him? doth he loue for a daye and so fare wel? no forsoth, he loueth to thende, his mercye endureth forever. Say therfore wyth Job

Job. xiii
Psalm. lxxxvii.

Job, Operi manum tuarum porri-ge dexteram to the woorke of thy hand, put thy helping hand.

Agayne hath he not made the a Christian man or womā, wher yf he would, he might haue made thee a Turke or Paynim: This thou knowest he dydde of loue. And doest thou thinke his loue is lessonede yf thou lamente thy synne: is his hande shortened for helpinge thee. Can a womanne forgette the chylde of her wombe: and thoughe she shoulde do it, yet wyll not I forgette the sayeth the Lorde.

He hath geuen thee limmes, to see, heare, go. &c. He hath geuē thee wytte, reason, discretion. &c. He hath longe spared thee, and borne wyth thee, when thou neuer purposedst to repent, & now thou repenting, wyll he not geue

the

thee mercye: wherfore doeth he geue the to lyue at this presente: to heare me to speake this, and me to speake this: but of loue to vs all. Oh therfore let vs praye him that he would adde to thys, that we mighte beleue these loue tokens, that he loueth vs, and in deede he wyll doe it. Lorde open our eyes; in thy gyftes to see thy gracious goodnesse. Amen.

But to tarrye in this I wyll not: euery man let him consyder Gods benefytes, paste, and presente, publyke and private, spirituall and corporall, to the confirminge of hys fayth concerninge the promyses of the Gospell, for the pardone of his synnes. I wyll nowe go to shewe you a fourth meane to confirme youre fayth of thys geare, euen by examples.

Of

Of these there are in the scrip
tures very manye, as also dayly
experience doth diuersly teache
the same, yf we were diligente to
obserue thynges accordyngly,
wherefore I wyll be more briefe
Gen.iii. herein, hauinge respecte to tyme,
whych stealeth fast awaye.

Adam in Paradyse transgres-
sed greuously as the paynful pu-
nishment, which we al as yet doe
feele, proueth, yf nothinge else.
Thoughe by reason of his synne
he displeased God, fore and ran
awaye from God, for he woulde
haue hyd him selfe, yea he would
haue made God the causer of his
synne, in that he gaue hym such a
mate, so farre was he frō askinge
mercye yet all this not withstan-
dinge, GOD turned hys fearce
wrath nether vpō him, nor Eue,
which also requyred not mercye,

but

but vpon the serpente Sathan: Promysing vnto them a sede Jesus Christe, by whom they at the lenght shoulde be delyuered: In token whereof, though they were caste oute of Paradyse, for theyr nurture, to serue in sorow, which woulde not serue in ioye, yet he made thē apparell to couer theyr bodies, a visible sacramente and tokē of his inuisible loue & grace, concerning theyr soules.

Yf God was so merciful to Adam, whych so sore brake hys cōmaundemēt, and rather blamed God, then asked mercy, trowest thou oh man, that he wyll not be merryful to the, whiche blamest thy selfe and desyrest pardon.

To Cayn he offered mercy, if he woulde haue asked it: What haste thou done sayeth God? the voyce of thy brothers bloude Gen. iiii

cryeth

eryeth vnto me, out of the earth: Oh mercyfull Lord (shuld Cayn haue sayd) I cõfesse it. But halas he dyd not so: And therfore sayde God. Now, that is, in that thou desyrest not mercy, now I say: be thou accursed. &c. Lo to the reprobate he offred mercy, and will he denye it thee whiche arte hys chylde.

Gene .ix Noah dyd not he synne and
Gen .xix was dr̃oke: Good Lot also bothe in Sodome dissembled a lyttle wyth the Aungels, prolongynge the tyme, & out of Sodom he fell very foule: as did Judas, and the
Gene. xxxviii. & xxxvii Patriarchis, agaynste Joseph, but yet I wene they fond mercy.

Moyses, Myriam, Aaron,
Num.xi. though they tombled a little, yet receaued they mercye: yea the people in the wylderneſſe often synned & displeased God so that he

he was purposed to haue destroy
ed them: let me alone sayth he to Ex. xxxii
Moyses, that I maye destroye
them, but Moyses dyd not lette
hym alone, for he prayed styll for
them, and therefore God spared
them. yf the people were spared
throughe Moyses prayer, they
not praing with him, but rather
worshipping theyr golden calfe.
eatinge, drinkinge, and makinge
ioly good cheare: why shouldeste
thou doubte, whether God wyll
be mercyfull to thee: haupnge as
in dede thou hast, one muche bet-
ter then Moyses to pray for thee Ro. viii.
and with thee, euen Jesus Christ
who sytteth on the right hand of
his father and prayeth for vs, be- Hebr. vii
ing no lesse faithful in his fathers
house the church thē moses was
in the Synagoge. Dauid ỹ good ii. Re. xi.
kyng, had a foule foyle, when he
committed

commytted whoredom, with hys
faythfull seruauntes wyfe Beth-
sabe, where vnto he added also a
mischeuous murder, causing her
husband hys most faythfull sould-
iour Vrye to be slayne with an
honest company of his most vali-
aunt mē of warre, and that with
the swearde of the vncircumcisi-
sed. In this his synne thoughe
a great whyle he laye a slepe (as
many do now a dayes, god geue
them wynne waking) thinking
that by his sacrifices he offered,
all was well, God was content:
yet at length when the Prophet
by a parable had opened the poke
and brought hym in remēbraūce
of his owne synne in such sorte, ỹ
he gaue iudgement agaynst hym
self, thē quaked he, his sacryfices
hadde no more taken awaye his
sinnes, then our syr Johns tren-
tals.

talles, and waggynge p. his fyn-
gers ouer the heades of lyke as
lye a slepe in theyr synnes, out of
the whyche when they are awa-
ked, they wyll well se, it is nether
masse, nor mattens, blessyng, nor
crossyng wyll serue: then (I say)
he cryed out sayinge, peccaui do-
mino, I haue synned sayeth he a-
gaynst my Lorde, and good god
whyche hath doone so muche for
me, I caused in dede Urye to be
kylled, I haue synned, I haue sin
ned, what shall I doo? I haue
synned and am worthye of eter-
nall dampnatiõ. But what sayth
God by his Prophete: Dominus
(sayth he) transtulit peccatum tuũ
non morieris, the Lorde hath ta-
ken awaye thy synnes thou shalt
not dye. Oh good God, he sayed
but peccaui, I haue synned, but

yet from his harte, and not from the lyppes onelye, as Pharao & Saule dyd, and incontinentelye he heareth: Thou shalte not dye: the Lorde hath taken awaye thy synnes, or rather hath layde them vpon an other, yea translated them vppon the backe of hys sonne Jesus Christe, who bare them, and not onelye them, but thyne and myne also, yf that we wyll nowe crye, but from oure hartes, peccauimus, we haue sinned good Lorde, we haue done wickedlye, enter not into iudgement with vs, but be merciful vnto vs after thy great mercye, and accordynge to ỹ multitude of thy compassions, do away our iniquities. &c. For in dede God is not the god of Dauid only, Idem deus omnium, he is the God of all: So that Quicunque inuocauerit nomẽ

Rom. 1.

domini

domini salus erit, He or the whoso euer they be that call vppon the name of ꝑ lorde, shalbe saued: In confyrmation whereof, this hisso rye is written, as are also the o-ther, I haue recited, and manye mo whiche I myghte recyte. As of Manasses that wicked kinge, whiche slewe Esay the Prophet, and wrought verye muche wic-kednesse, yet the Lorde shewed mercye vpon hym, beyng in pry-son, as his prayer doth teach vs. Nabugodonosar, thoughe for a time he bare gods anger, yet at ꝑ length he founde mercy. The ci-tie of Ninive also founde fauour with God, as dyd manye other, which I wil omit for tymes sake and wil bringe forth one or twoo out of the new testament, that we maye se God, the same God in ꝑ new testament he was in tholde.

Dan. iii

Iona. iii

I myght tell you of manye yt I shoulde speake of ỳ Lunatike, such as were possessed wᵗ deuyls, lame, blinde, domme, deaf, lepers &c. but tyme wyll not suffice me, one or two therefore shall serue, Mary Magdalene hadde seuen deuylles, but yet they were caste oute of hyr, and of all others, she was the fyrst that Christe appeared vnto after his resurrection.

Ioh. xx. Thomas would not beleue christes resurrection thoughe manye tolde hym whyche had seene and felte hym, by reason whereof a man myght haue thoughte, that his synnes woulde haue cast him awaye: excepte I shulde see & fele (sayeth he) I wyll not beleue. Ah wylfull Thomas: I wyll not sayeth he, but Christe appeared vnto hym, and woulde not leese hym, as he will not do thee good

brother, yf that wyth Thomas thou wylte kepe companye with the disciples as Thomas dydde. Peter his falle was vgglie, he accursed hym selfe yf euer he knewe Christe, and that for feare of a gyrle, and this not once, but euen three dyuers tymes, and that in the hearynge of Christe his maister, but yet the thyrd time christe loked backe, and cast on hym his eye of grace, so that he wente out and wept bitterly: and after christes resurrection not only dydde the Aungels wyll the wemen to tell Peter that Christe was rysen but Christ hym selfe appeared vnto hym seuerallye: suche a good Lorde is he. Joh. rr. mat. rrvi Lu. rriii

The theefe hangynge on the crosse, sayde but thus: Lord when thou comest into thy kyngedome remembre me, and what aūswere

had he? This daye sayth Christe
Lu. xviii shalte thou be with me in paradyce. What a comfort is this, in that he is nowe the same Christe, to thee, and me, and vs all, yf we wyll runne vnto him: For he is
Heb. xiii the same Christe to daye & to morowe, vntyll he come to iudgement. Then in dede, he wylbe inexorable, but nowe is he mooze ready to geue then thou to aske, yf thou crye he heareth thee, yea before thou crye. Crye therefore,
Esa. xxx. be bolde man, he is not parciall, call sayth he, and I wyll heare thee. Aske, and thou shalte haue,
Mat. vii. seke and thou shalte fynd, though not at the fyrst, yet at the length, yf he tarry a whyle, it is but to trye thee. Nam veniens veniet, & non tardabit. He is commyng and
Heb. x. wyl not be longe.

Thus haue you. viii. meanes, which

which you muſt vſe to that fayning of fayth, or certaine perſwaſiõ of gods mercy towards you, whiche is the ſecond part of pennaunce: namely, prayer, the free & vniuerſall promiſes of Goodes grace, the recordation of the benefites of god paſt and preſente, the exãples of gods mercy, whiche although they myght ſuffice, yet wyll I put one moo to them, whiche aloneiye of it ſelfe is full ſufficiente, I meane the deathe of the ſonne of God Jeſus Chriſte, which yf thou ſet before the eyes of thy mynd it wyll confyrme thy plactarde, for it is the great ſeale of Englande, as they ſaye, yea of all the worlde, for the confyrmation of all patentes and perpetuities of the euerlaſtynge lyfe, wherynto we are all called.

Yf I thoughte theſe whyche

I haue before recited, were not
sufficient to confyrme your fayth
of Gods loue towardes suche as
do repente, I woulde tarry lon-
ger herein: But because both I
haue bene longe, and also I trust
you haue some exercyse of con-
science in this daylye (or els you
are to blame) I wyll but touche
and go. Consider with youre sel-
ues, what we are, misers, wret-
ches, and enemies to God: Con-
sider what God is, euen he whi-
che hath al power, maieste, might
glorye, ryches, &c. perfectlye of
hymselfe, and neadeth nothynge,
but hath all thynges: Consider
what Christ is: Concernyng hys
godhead, coequall wt his father,
euen he by whō all thynges were
made are ruled & gouerned: Con
cerninge his manhode, the onlye
dearlyng of his father, in whome
is

is all his ioye. Nowe syr what a loue is this, that this God, whiche neadeth nothynge, wold geue wholly his owne selfe to thee his ennemy, wreaking hys wrath vp on him selfe, in this his sonne, as a man maye saye, to spare thee, to saue thee, to wyn thee, to by thee, to haue thee, to enioy the for euer.

Because thy synne had seperated the from hym, to the ende þ myghteste come eftsones into hys company agayne, and therin remayne, he hym selfe became as a man wolde saye, a synner, or rather synne it self, euen a malediction or a curse: that we synners, we accursed by his synne, that by his oblation or offeringe for our synnes, by his curse, might be delyuered from synne, from malediction. For by synne, he destroyed synne, killinge death, sathan, and

synne,

ſinne, by theyr owne weapons, & that for thee & me (man) if we caſt it not away by vnbeleif. Oh wonderful loue of god: who euer hard of ſuch a loue: The father of heauen for vs his ennemies, to geue his owne deare ſon Jeſus chriſt, and that not onely to be our brother, to dwell among vs, but alſo to the death of the croſſe for vs: Oh wōderfull loue of chriſt to vs all: that was content & wyllinge to worke this feate for vs: Was there anye loue lyke to this loue:

Rom. v. God in dede hathe commended hys charitie and loue to vs herein, that when we were berye ennemyes vnto hym, he woulde geue his own ſonne for vs: That we beyng men, might become as you would ſaye gods, God wold become mā: That we being mortall, might become immortal, the

immor-

immortal God wold become mor tal man: That we earthlye wretches mighte be sitizens of heauē, the Lorde of heauen wouldе become as a man wolde saye earthlye, that we beynge accursed, myght be blessed, God wolde be accursed: That we by our father Adam beyng brought oute of paradice, into the puddel of al pain, myght be redemed, and broughte into paradyce agayne, god wold be our father, and an Adam ther vnto: That we hauyng nothing, might haue all thinges, God hauynge all thynges, wouldе haue nothyng. That we beyng bessels and slaues to all, euen to sathan ỹ fend, myght be lordes of all, and of Sathan, the lorde of al would become a vassal and a slaue to vs all, and in daunger of Sathan: Oh loue incomprehensible! who

can

can otherwyse thynke nowe, but yf the gratious good Lorde disdayned not to geue hys owne Sonne, his owne hartes ioye for vs his verye ennemies, tofore we thought to begge any such thing at his hands, ye tofore we were: who I say, can thinke otherwise, but that with him he wil geue vs all good thynges?

Yf when we hated hym, and fledde awaye from hym, he sente hys sonne to seke vs, who canne thynke otherwyse, thē ꝑ nowe we louynge hym, and lamentynge because we loue him no more, but that he wyll for euer loue vs.

He that geueth the more to hys ennemyes, wyll not he geue the lesse trowe you to hys frendes? God hath giuen his owne sonne, then whyche thinge, nothynge is greater to vs his ennemies, and

we

we nowe beyng become his frendes, wyll he denye vs fayth, and pardone of oure synnes, whyche thoughe they be greate, yet in compartsone, nothynge at all. Chriſte Jeſus, wouldе geue hys owne ſelfe for vs, when we wylled it not, and wil he nowe denye vs fayth yf we wyll it.

This wyll is his earneſt that he hath geuen vs, truely to looke in dede, for thynge wylled: And loke thou for it in deede, for as he hath geuen thee to wyll, ſo wyl he geue thee to do. Phil. ii.

Jeſus Chriſt gaue his lyfe for oure euylles, and by hys deathe delyuered vs: Oh, then in that he lyueth nowe, and cannot dye, wyll he forſake vs? His hearte bloude was not to deere for vs, when we aſked it not: what can then be nowe to deere for vs, aſkynge

kynge it: is he a chaungelyng: is he mutable as man is: can he repent hym of his gyftes: Dyd he not forefee our falles: payde not he therefore the pryce. Because he sawe we shulde fall sore, therfore wolde he suffer sore. Yea yf his sufferynges hadde not bene enoughe, he would yet once more come agayne. GOD the father I am sure, yf the death of hys sonne incarnate wolde not serue, woulde hym selfe and the holye ghost also become incarnate, and dye for vs. This death of Christ therfore loke on, as ỹ very plege of Gods loue towards the, whosoeuer thou arte, howe deepe soeuer thou hast sinned: See Gods handes are nayled, they can not stryke thee, his feete also, he cannot runne from thee, his armes are wide open to imbrace the, his

heade

heade hanges dowꝛn to kysse the. his verye harte is open, so that therin see, toote, looke, spie, pepe and thou shalte se nothinge therin but loue, loue, loue, loue, to the, hide thee therefoꝛe, lay thy heade there with the Euangelist. John. xiii.

This is the clyfte of the rocke wherein Helias stode, this is the pillow of downe, foꝛ al aking heades. Anoint thy head w̄ this oile let this oyntment enbaulme thy heade, and washe the face: Tarry thou here, and cock sure thou art I warrent thee: Say w̄ Paule, what can seperate me frō the loue of godꝛ can death, can pouertye, sycknesse, hunger, oꝛ any mysery perswade the nowe, that God loueth the notꝛ Nay nothyng can separate the frō the lone wher w̄ god hath loued ꝑ in chꝛist Jesus: iii. re. xiv

Ro. viii.

in

whome he loueth, he loueth to the ende. Iohn. xiii. So that nowe, where aboūdaunce of sinne hath ben in thee, the moze is the aboū-daunce of grace. But to what ende? forsooth that as sinne hath raygned to death as thou seest, to the kyllynge of Goddes sonne, so now grace muste raigne to lyfe to the honouryng of gods sonne, who is nowe alyue, and cannot dye any moze.

So that they whiche by fayth fele this cannot any moze dye to GOD but to synne, wherto they are dead and buried wyth christ. As Christe therefoze lyueth, so do they, and that to God, to ryghtu-oulshes and holynes. The lyfe which they lyue is In fide filii dei, in the fayth of the sonne of God, whereby you see that now I am slipt into that which I made the

thyrde

thyrde parte of penaunce, namely newnes of lyfe, whych I could not so haue done, yf that it were a parte of it selfe in deede, as it is an effect, a frewyt, of the seconde parte that is of fayth or truste in Gods mercy.

For he that beleueth, that is, is certaynlye perswaded synne to be such a thing that it is the cause of al misery, and of it self so greatlye angreth God, that in heauen nor in earth nothinge coulde appease his wrath saue alonely the death & precious bloudshedinge of the sonne of God, in whome is all the delight and pleasure of the father: He I say that is perswaded thus of sinne: the same cānot but in hearte abhorre and quake to doe or saye, yea to thinke anye thing willingly which Gods law teacheth hym to be sinne. Agayne

he that beleueth, that is, is certaynlye perſwaded Gods loue to be ſo much towardꝭ him, ꝑ wher throughe ſynne he was loſte, and made a fyre brand of hel: the eternal Father of mercy, which is the omniſufficient God, & nedeth nothing of vs, or of any thinge ꝑ we can do: to deliuer vs out of hell, & to bring vs into heauē, dyd ſende euē his own moſte dere ſonne out of his boſome, out of heauen, into hel as a man would ſay, to bring vs as I ſayd frō thence, into his owne boſome & mercy, we beyng his very enemies: He I ſaye that is thus perſwaded of Gods loue towardes him, & of ꝑ price of his redemption, by the dere bloud of the lābe imaculate Ieſus Chriſt: the ſame mā cannot but loue god again, & of loue do that, & hartley deſire to do better ꝑ which might pleaſe God. Trow you that ſuch

a one knowig this geare by faith wil willingly walter & wallow in his woful lustes, plesure & tantes. Wil suche a one as knoweth bi faith christ Jesus to haue geuē his bloud, to wash him frō his sinnes, play the sow to walter in his puddell of fylthy sinne & vyce agayn? Nay rather thē he wylbe defiled agayn, by wilful sinning, he wil wash oftē the fete of his affectiōs, watching ouer ỹ vice stil sticking in him, which as a spring cōtinually sendeth out poyson ynough to drown & defile him, did not the swete water of Christes passion in gods sight wash it, and his bloude satisfie the rigoure of Gods iustice due for the same.

This bloud of christ shed for our sinnes, is to dere in the sighte of him, that beleueth that he wil abhorre in his hart to stampe it, and

treade it vnder his feete.

He knoweth nowe by his beleefe that it is to muche that hetherto he hath set to little by it, & is ashamed therof. Therfore the respoue of hys lyfe he purposeth to take better heede to him selfe then to fore he dyd. For because he seeth by his fayth the grenousnes of Gods anger, the foulenes of synne, the greatnesse of Gods mercye, and of Christes loue towardes him. He wyll nowe be headie, to praye God to geue him his grace accordingly: that as vp his eyes, tonge, handes, feete, &c. He hath displeased God doynge his owne wyll, euen so now, with the same eyes, tonge, eares, handes, feete. &c. He maye displease his owne selfe, and do Gods wil. Willingly wyll he nowe do that whiche mighte renewe the death

of

of the sonne of God: He knoweth he hath to much sinne vnwillingly in hym, so that there to he will not adde wylling offences.

This willing and witting offending, and sinning, whosoeuer doeth flatter hym selfe therein, doth euidentlye demonstrate and shewe that he neuer yet in dede taste of Christe truelye. He was neuer trulye perswaded, or beleued how foule a thynge synne is how greuous a thinge Godes anger is, howe ioyfull and precious a thing Gods mercy in christ is, howe exceding broade, wyde, highe and depe Christes loue is. Perchaunce he can wryte, prate, talke, and preache of this geare, but yet he in hart by fayth, neuer felte this geare. For dyd he once feele this geare in dede, thē wolde he be so farre from continūing in

synne willingly & wittingly, that wholy & hartely, he wold geue ouer him self to ꝑ which is cõtrari, I meane to a new lyfe, renewing his youth, euen as the Egle doth. Psalm. ciij.

For as we being in ꝑ seruitude of sinne demonstrate our seruice by geuyng ouer our mẽbres to ꝑ obeyinge of synne frõ iniquitie to iniquitie: euẽ so we beynge made free from sinne by fayth in Jesus Christ & endewed with gods spirite, a spirit of libertie. ij. Cor. iij. must nedes demonstrate this fredõ & libertie by geuinge ouer our mẽbres to thobediẽce of ꝑ spirite by ꝑ which we are led & gided frõ vertue to vertue, & all kind of holynes. As thunbeleuers declare their vnbeliefe by ꝑ worcking of ꝑ euil spirit inthẽ. Eph. ij. outward by the fruites of the flesshe. Gal. v.

Euen

Euen so the beleuers declare theyr fayth by the wozkinge of gods good spzit in thē outwarde ly the fruites of the spzite. Foz as the deuyll is not deade in those whiche are hys but wozketh styll to theyr dampnacion: so is not God dead in them whiche be his but wozketh styll to their saluacyō: the which wozking is not the cause of ỳ one oz thother being in any, but only a demonstracion, a signe, a fruit of the same, as ỳ aple is not the cause of ỳ aple tree, but a fruite of it. Thus then you see bziefly that newnes of life is not in dede a parte of penaunce but a fruit of it, a demonstracion of the iustyfying fayth, a sygne of gods good spirite possessing the hearte of the penitent: As the old lyfe is a fruyte of impenitencie, a demōstracio of a lippe, faith oz vnbelief

a signe of Sathans spirit possessing the heart of the impenitent, whiche al those be that be not penitent. For mean I knowe none, he that is not penitent, that same is impenitent, he that is not gouerned by Gods spirite, the same is gouerned by Sathans spirit. For all that be Christes are gouerned wyth the spirite of Christ, Rom. viii. which spirite hath her fruites, Gala. v. All other that be not Christes are the deuyls. He that gathereth not with Christe, scattereth abroade.

Therefore dearely beloued I beseche you to cõsyder this geare and deceaue not your selues. yf you be not Christes, then pertain you to the deuyll, of which thinge the fruites of the fleshe doeth assure you, as whoredom, adultry, vncleanes, wantonnes, ydolatri, witch-

witcherafte, enuie, ſtrife, contencion, wrathe, ſedicion, murthers, dronkenes, glottonie, blaſphemy ſlouthfulnes, ydlenes, baudy talking, ſclaunderinge. &c. yf theſe apples growe oute of the appele trees of your harts, ſurely, ſurely the deuyl is at Inne with you you are his brydes, whom, when he hath wel fed you, he wyl broth you and eate you, chaw you, and champ you, world without ende in eternall wo and miſerie. But I am otherwyſe perſwaded of you al: I truſt you be al Chriſtes Jeſus his people and childrē, yea brethren by fayth.

As ye ſee your ſinnes in Gods lawe and tremble ſyghe, ſorow, & ſob for the ſame, euen ſo you ſee his great mercies in his Goſpell and free promiſes, and therefore are glad, merrie, and ioyefull for

that

that you are accepted into Gods
fauour, haue your sinnes pardo-
ii. Cor. i. ned, & are endued wt ye good spirit
of God, euē the seale & signe ma-
nuell of your electiō in Christ be-
fore the beginning of the worlde.
The which spirite, for that he
is the spirit of life geuē to you, to
worke in you, with you, & by you
i. Thes. here in this lyfe, sanctificatiō and
iiii. holynes where vnto you are cal-
led, that ye might be holy euen as
i. Petr. i. your heauenlye father is holye: I
ii. Tim. i beseche you all by admonicion &
warnyng e of you that you wolde
stirre vp the giftes of God geuen
to you generally & particulerli to
ye edifying of hys Church, that is
I praye you that you would not
Eph. iiii moleste the good spyryte of God
by rebellinge agaynste it, when it
prouoketh and calleth you to go
on forewardes, that he whyche is
holy

holy, myght yet be moze holy, he which is righteous myghte be moze righteous. As the euyll spirete moutth and stirreth vp the fylthy, to be yet moze fylthy, the couetous, to be moze couetous, the wicked to be moze wicked. Ap. xxii.

Declare you now your repentaunce by wozkes of repentaũce bzing fozth fruites, and wozthye fruytes, lette youre sozowing foz your euyls demonstrate it selfe, by departinge frõ the euyls you haue vsed, let your certaynti͏e of pardon of your sinnes throughe Chzist and youre ioye in hym be demonstrated by pursuing of the good thinges which gods wozde teacheth you: you are nowe in Chzist Jesus gods wozkmãshyp to doo good wozkes, whiche God hath pzepared foz you to walk in Foz the grace of God ẏ bzyngeth Ephe. ii. Titus. ii

saluation

ſaluacion vnto al men hath apea
red, & teacheth vs that we ſhould
denie vngodlines, and worldlye
luſtes, and that we ſhould liue ſo
ſoberlye, ryghteouſlye and godly in
this preſent worlde, lokynge for
that bleſſed hope, and glorious
apearing of the mighty God, and
of oure Sauiour Ieſus Chriſte,
which gaue him ſelf for vs, to re-
deme vs from al vnrighteouſnes
and to purge vs a peculier people
vnto him ſelf, feruently geuē vn-
to good workes. Titus. ii.

Agayne Titus. iii. for we our
ſelues alſo were in times paſt vn
wyſe, diſobediente, deceaued, in
daunger to luſtes, and to dyuers
maners of voluptuouſnes, liuing
in malicioufnes and enuie, full of
hate, hating one another. But af-
ter that the kyndnes and loue of
God our Sauiour, to manward

appeared

appeared, not by ꝑ dedes of righteousnes which we wrought, but of his mercye he saued vs, by the fountayne of the newe byrth, and with the renuing of the holy goost which he shed on vs aboundantly thorow Iesus Christ our Sauioure, that we once iustifyed by his grace, should be heires of eternal lyfe through hope. This is a true saying: but I wyll make an ende for I am to tedious.

Dearely beloued repent your synnes, that is be sorye, for that which is past, beleue in gods mercy for pardon, how depely soeuer you haue synned, & both purpose and earnestly pursue a newe lyfe, bringinge forth worthy and true fruytes of repentaunce.

As you haue geuen ouer your members, from synne to sinne, to serue the deuyl: your tongues to

ſweare, to lye, to flatter, to ſkolde, to ieſt, to ſkoffe, to baudy talke, to vayne tangeling, to boaſting. &c. Your hãdes to picking, groping, idlenes, fightyng. &c. your fete to ſkippig, goyng to euil, to daũſing &c. youre eares to heare fables, lyes, vanities, & euil thinges. &c. So now geue ouer your mẽbres to godlines, your tonge to ſpeake youre eares to heare, youre eyes to ſee, your mouthes to taſt, your handes to wooꝛke, youre feete to go about ſuch thinges, as may make to Gods glozie, ſobꝛietie of lyfe, & loue to your bꝛethẽ, & that dayly moꝛe & moꝛe diligently: foꝛ in a ſtay to ſtand you cãnot, ether better oꝛ woꝛſſe you are to daye then you were yeſterdaye.

But better I truſt you be & wil be yf you marke wel my theme, ỹ is repẽt you, ỹ which thing ỹ you wold

wold do, as before I haue hūbly
be sought you: euē so nowyet once
more I do agayn beseech you, & ꝑ
for the tender mercies of God in
Christ Jesus our lord, Repēt you
repēt you, for ꝑ kingdō of heauē
that is, a kingdomful of al riches
pleasures, myrth, beautie, swete
nes, & eternal felicitie is at hand.
The eye hath not sene the lyke, ꝑ 1. Cor. ii.
eare hath not hearde the like, the esa. lxiiii
hearte of mā cannot conceaue the
treasures & plesures of this king
dō, which now is at hand, to such
as repent, ꝑ is to such as are sory
for their sinnes, beleue gods mer
cy through christ, & earnestly pur
pose to lead a new life: the god of
mercye through Christ his sonne
graūt vs his holy spiret & worke
in our hearts this sorow, fayth, &
new life which through his grace
I haue spoken of, both now & for
euer. A M E N.